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each of the two earliest-writing prophets, and to Isaiah, Jeremiah, Ezekiel, and Deutero-Isaiah. The audience which the author hopes to reach is not the one composed of Old Testament critics, but of preachers and laymen who have many interests other than the study of the Hebrew Scriptures. The book is scientific without being technical. It deals with the religion of the prophetic books rather than their criticism, without being homiletical.

F. B. BLODGETT.

THE GENERAL SEMINARY, NEW YORK.

SPIRITUAL REFORMERS IN THE SIXTEENTH AND SEVENTEENTH CENTURIES
RUFUS M. JONES. The Macmillan Co. 1914. Pp. lii, 362. \$3.00.

This volume by Professor Jones of Haverford College is the fruit of his research into the life and influence of Jacob Boehme, and of his discovery that Boehme, instead of standing as a solitary figure, was in reality one of a widespread group of men who formed an important though largely forgotten undercurrent of the Reformation. Professor Jones has given us fresh information about eight or ten of Boehme's forerunners; has discussed Boehme himself, and his influence in England; and has concluded his book with studies of a dozen Englishmen of the seventeenth century whom he considers as "interpreters of spiritual religion." Most of the men of whom he writes are but little known to the average reader; some of them he has drawn up from an oblivion which has long hidden them. The German forerunners of Boehme—for example, Hans Denck, Bünderlin, Entfelder, Weigel—have been hitherto not only practically unknown to the English-speaking world but have been scarcely noted even in Germany. Professor Jones is primarily interested in these men as forerunners of Quakerism—"Quakers before Quakerism"—and he has had no difficulty in showing that the Society of Friends is founded upon religious ideals which had long been current in Germany and England, and which waited but the moment of crystallization. But these men were, quite as truly, the forerunners of religious liberalism in general, and some of them are startlingly modern in their point of view. Only a few of them are properly to be classed as Mystics, and Professor Jones has chosen a happy title in calling them Spiritual Reformers.

The book opens with an admirable introduction on "What is Spiritual Religion?"—an introduction which many readers will find the most suggestive and helpful chapter in the book. The author has fully recognized the contribution to our knowledge of religion

made by studies into racial origins and by psychology, but he points out that the content of religion is something much greater than the phenomena which science thus limits and describes. He clearly distinguishes between those types of mysticism which have grown artificial and flabby, and the deep religious faith and feeling, guided by breadth of vision and clear-sighted intelligence, which he terms "spiritual religion." For these "spiritual reformers," though well acquainted with mysticism, were at the same time Humanists. Most of them were university graduates. They were confident of the power of the human intellect, but they were profoundly distrustful of the ability of the dialectic of scholasticism to discern truth. They were in fact the religious radicals of their time, and when the earlier of them broke with the Reformation leaders it was because the leaders failed to carry the Reformation on to its logical conclusion. Their emphasis was laid upon the ethical aspect of religion, upon Christianity as a way of life rather than a system of dogma. Sacrament and ceremony they did not condemn, but rather came to think of it as unimportant. The church was for them not a mysterious and supernatural body, but "a Fellowship, a Society, a Family." Some of them, Hans Denck, for instance, held a doctrine of "the inward word" practically identical with the Quaker belief in "The Inner Light," and all of them believed in the continued revelations of the Divine to the waiting soul. Many of them were persecuted for their opinions; some suffered a martyr's death. Yet all they asked of the Reformation was no more than its legitimate fruit. "I am," writes Castellio in his appeal for toleration, "I am a poor little man, more than simple, humble and peaceable, with no desire for glory, only affirming what in my heart I believe; why cannot I live and say my honest word, and have your love?"

When Professor Jones turns from the noble but pathetic story of these well-nigh forgotten men to discuss the influence of Boehme in England, we come among more familiar figures. He finds such strong traces of Boehme's influence in the writings of George Fox that it is difficult to believe that the founder of Quakerism was not directly indebted to the German mystic. Dr. John Everard of Clare College, Cambridge, was another Englishman whom he shows to have been profoundly influenced by Boehme's forerunners, Sebastian Franck and Sebastian Castellio. Through Everard's preaching the spiritual ideals of these earlier men were introduced into England. Professor Jones goes on to consider other Englishmen who come properly enough under the title of "spiritual reformers" but whose connection with Boehme and his German predecessors

is far less close. Perhaps the most notable of these was Benjamin Whichcote, one of the first of the Cambridge Platonists or "Latitude Men." The volume concludes with a discussion of Thomas Traherne and "the spiritual poets of the 17th century"—admirable subjects for a sympathetic study, but not very close kin to the earlier men whom the author has considered. Indeed the chief criticism to be made of this very stimulating and enlightening volume is that the last third is too loose-jointed—that Professor Jones has been tempted to include some men who are hardly entitled to be called "spiritual reformers," interesting as they are as types of religious experience. But readers of this fascinating volume will be more inclined to count this a virtue than a fault. And they will be grateful to Professor Jones both for bringing to light these little-known forerunners of a larger faith, and, not less, for giving them his own wise and uplifting interpretation of the significance of "spiritual religion."

HENRY WILDER FOOTE.

HARVARD UNIVERSITY.

ENGLISH CHURCH LIFE FROM THE RESTORATION TO THE TRACTARIAN MOVEMENT. J. WICKHAM LEGG. Longmans, Green, & Co. 1914. Pp. xx, 428. \$3.75.

This is not a history; it is rather an encyclopædia of ecclesiastical customs. The author says (p. vii) that the period under consideration has been uniformly denounced as a time of general decay in religion, when the clergy were desirous only of fees and preferment, when the laity neglected religious observances, and the spirit of piety was dead. The aim of the book is to controvert this opinion by calling the writers of the period to bear witness to the practice of piety and morality among the people. The author opens his argument by referring to the large number of books on religious topics published during this time; remarking that "booksellers do not risk their money on such publications unless there be a fair chance of a return." He then goes on to show that while it was a common custom to celebrate the Eucharist monthly, weekly celebrations were frequent, and daily not unknown. He gives quotations describing the furniture of the churches, the ceremonies and vestments of worship, the use of discipline and public penance, confession, prayers for the dead, the invocation of saints and angels, an account of the attempts during the period for union with the Roman and Greek Churches and with the Protestants of the Continent.